

some other tribe, the ancient *Caingang* were improvident and consumed their crops as they matured, storing none for the lean months ahead. On the other hand, Horta Barboza (1913, p. 34) states that maize was as important to them as "wheat for the Europeans." The *Caingang* of the region of San Pedro (Misiones), observed by Ambrosetti (1895, p. 337), opened their clearings in tracts covered with bamboo or sparse bush. They broke the small trees with cudgels or by hand. When the dead trees were dry, they burned them and waited until the beginning of the rainy season for sowing. Women planted crops with digging sticks; they also harvested the crops and carried them home. Men do all the farming in the reservation of Palmas. [241] [251] [462]

In modern groups the tiller of a field is recognized as its exclusive owner; if he dies before harvest, the seedlings are destroyed. [423] ● [768]

Collecting.—When the *Caingang* were still living in their aboriginal condition, pine nuts of *Araucaria angustifolia*, a tree which has a distribution coinciding more or less with that of the tribe, was fundamental to the native diet. From April to June the Indians gathered in the forests to climb the trees and knock down the ripened fruits, which the women helped to pick up. The climbing technique—also used in getting honey or in robbing birds' nests—was to pass one noose around the feet, another around the tree and the climber's back, and alternately move the two bands up the trunk. The *Aweikoma-Caingang* used only a noose of bamboo strips. [222] [262] [481]

The *Caingang* also collected wild tubers (*Dioscorea* sp.) and a great many wild fruits, such as jaboticaba (*Myrciaria* sp.), pitanga (*Myrtaceae* sp.), articiú (*Annona montana*), pineapples, papaya (*Carica papaya*), caraguatá (*Bromelia* sp.), etc. The starchy pith of the pindo palm (*Coccothrinax romana*) was formerly an important food item, but today has been supplanted by manioc flour. [262]

Honey and the larvae of bees and especially the larvae of the tambú beetle, which abound in decayed palm and bamboo trunks, are prized delicacies. It is also reported in some sources that the ancient *Caingang* did not despise snakes or lizards.

Hunting.—The *Caingang* spend a large portion of their time hunting alone or in small parties. The dog, treated by some groups as an indispensable auxiliary, is a recent acquisition. Some *Caingang* groups lacked it as late as 1912. To develop the smelling powers of their dogs, the Indians expose them to the smoke of the burnt skin of the game which they are to stalk. They never give them the bones of game animals to gnaw, taking great precaution lest the game be offended. [224] [231] [177]

An entire band participates in a peccary hunt. Old and young, preceded by dogs, endeavor to drive the animals toward hunters, who shoot them with arrows. The *Aweikoma-Caingang* follow droves